

VERMON

PREACHED before the

University of Cambridge,

At St. Mary's Church, on

COMMENCEMENT-SUNDAY

In the Afternoon, June 30. 1700.

St. JAMES II. 14.

*For then he that by Works a Man is justify'd and
not by Faith only.*

By Offspring Blackell, D. D. Chaplain in
Ordinary to Her Majesty.

The Third Edition.

L O N D O N.

Printed and Sold by M^r. Hills, in Black-friars, near the
Water-side. For the Benefit of the Poor.

(5)

St JAMES ii. 24.

To see then how that by Works a Man is justify'd, and not by Faith only.

IF it was an usual thing to take two Texts to a Sermon, I would subjoin to the Words which I have now read to you, those in *Rom. iii. 28.* (or some other Text out of some of *St. Paul's* Epistles to the same purpose. *Therefore we conclude that a Man is justify'd by Faith;* and I would read them both together, as the Theme or Subject whereon I intend to discourse at this time.

For this is indeed my present Design; not to handle these Words of *St. James* by themselves, that is, as laying down a Notion of Justification, to appearance, contrary to what *St. Paul* teaches in that other Text: But to shew that *St. Paul* and *St. James*, tho' they differ in Words and Expressions, do yet really both teach the same Doctrine; That neither doth *St. Paul*, in excluding *Works* from having any thing to do in our Justification, mean to exclude such *Works* as *St. James* here declares to be necessary; neither on the other side doth *St. James*, in asserting the Necessity of good *Works*, together with *Faith*, and as the effects of it, mean to attribute more to them than *St. Paul* does.

But before I proceed to shew how these two Apostles may, as I think, be fairly reconcil'd, it may not be amiss to premise this one thing, *viz.*

That if that Solution of this Difficulty, which I shall by and by propose, should not seem clear and Satisfactory, and if we could not think of any other way whereby these two Divine Writers, might to our Apprehension, be reconciled together, and made to speak the same thing; it would nevertheless in that case, be reasonable to stick to the Words of *St. James*, in their strict and most natural Signification, and to suppose that *S. Paul* is to be interpreted by him, rather than he by *S. Paul*; and consequently to take for granted, that the Doctrine which we are here taught in express Words by *St. James* (*viz.* that *Works* are necessary as well as *Faith*, to render us such as God will approve of and justify at the last Day) is undoubtedly true, altho' we could not tell which way *St. Paul's* Words might be fairly interpreted in the same Sense. This I say appears reasonable upon several Accounts. As namely,

1. Because we have an express Testimony of Scripture, that



in St. Paul's Writings there are some things hard to be understood which they that are unlearned and unstable merit ——— to their own Destruction. [2 Pet. iii. 16.] And 'tis probable that those Places wherein he treats concerning Justification by Faith only, may be reckon'd in that Number. And this St. Augustin says expressly, viz. That the chief Difficulty of all in St. Paul's Epistles, is his so much Commendation of that Faith, which he says does justify; by which ignorant Men understanding nothing else but only an Assent of the Mind to the Truths of the Gospel which indeed is the prime and most proper Notion of the Word) do thence infer, that a good Life is not necessary to justify and save a Man.

And indeed if St. Peter had not made this Observation concerning the Obscurity of some of St. Paul's Writings, 'tis nevertheless no more than what every one that reads the Bible must needs observe; viz. that the Epistles of St. Paul, especially where he handles Controversy, are the hardest to be understood (except perhaps the Prophecies that are not yet accomplish'd,) of any parts of the New Testament.

And on the other side, it is no less obvious to be observ'd, that the Epistle of St. James, and this Chapter of it in particular, is, to appearance very plain and clear; and that, both in the Conclusion which it lays down, viz. that we are justify'd by Works, and not by Faith only, and also in the Arguments whereby this Conclusion is made good, from the 14th Verse of this Chapter to the end.

Now if the Case be thus, as it plainly seems to be, nothing can be more unreasonable than to interpret this Place of St. James by those of St. Paul, that is a plain Place by an obscure one; and on the other side, nothing can be fairer than when we meet with any crabbed or difficult Place in any Author, to see whether his meaning be not elsewhere express'd more clearly, and if it be, to conclude that the intricate Place hath the same meaning with the plain one, altho' we know not how well to reconcile the Words and Phrases thereof to it.

And this is the Case here: For tho' St. Paul and St. James were different Writers, yet the Author of both their Epistles was the same, viz. the Holy Spirit of God, by whose Inspiration they both wrote: Their Writings are consequently both of them Parts of that one everlasting Gospel, by which God will judge the World; and they do both of them contain (only in different Expressions) the Articles of the same Covenant between God and us. It is reasonable therefore in this Case, to observe the same Method that we do in other the like Cases,

viz. to put such a Sense and Interpretation, on any difficult or ambiguous Passage that we meet with any where therein, as to make it agree to and consist with those other Passages in the same Book or Writing, which seem to be more plainly expressed, and of the meaning of which there can be less Dispute.

2. Another Reason why I think (if we could not easily reconcile St. Paul with St. James) we ought rather to embrace the Literal Sense of St. James, than that of St. Paul, and to conclude with him that good Works are necessary to our Justification and Salvation, as well a Faith is, because (as is observ'd by several of the Ancients) this Epistle of St. James (as likewise the first of St. John, the Second of St. Peter, and that of St. Jude) was written on purpose to rectifie the Mistakes that some had fallen into, through their Misunderstanding of some of St. Paul's Writings. [v. Grot. in Jam. 2. 21.]

Now if this be so, we may reasonably conclude, that St. James designing this Discourse of his concerning Faith and Works as a Commentary upon, or an Explication of what St. Paul had written before upon the same Subject, was very careful to avoid all that Obscurity and Ambiguity of Expression, which had occasion'd the Writings of St. Paul to be so grossly misunderstood, and wrested to such ill purposes, as St. Peter observes they had been by some ignorant and perverse Men; and consequently that St. James uses the Words Faith and Works in that Sense, which is most natural and obvious, in that Sense wherein Common Readers were most like to understand them: Whereas St. Paul's Epistles I mean those wherein he handles this same Subject) being written with another Design, as I shall shew hereafter, it may well be supposed that he, having in his writing them an Eye to his main Design, (which was to shew the Necessity of embracing the Christian Faith, and the no Obligation that lay upon Christians from the Ceremonial Law of Moses) was more careless in his other Expressions, as not fearing that any Person, instructed in the Christian Religion, would ever so grossly misunderstand and pervert his Words, as to think that he intended to give Encouragement to a lewd and dissolute Life.

But this, nevertheless, some did think at least they pleaded St. Paul's Authority for it, That if Men did but believe aright, it was no great matter how they liv'd. Against these therefore our Apostle St. James sets himself in this Chapter, and shews at large that Christianity did not consist only in a true and orthodox Faith; that a bare Belief in Christ, or of the Truths of the Gospel, without bringing forth Fruits in our Life and Con-

versation, answerable to such a Belief, would be in no wise sufficient to justify or save us.

And that in writing this, he had an Eye to what St. Paul had written before upon the same Subject, is farther probable, because he makes use of that very Instance of *Abraham* to prove the Necessity of good *Works* together with *Faith*, which St. Paul had before brought against the *Jews*, to shew the sufficiency of *Faith* alone without *Works*, that is, without those Ceremonial Observances, which they would have press'd upon all other *Christians*, and which they laid more stress upon, and did put more Confidence in, than in the weightier Matters of the Law, *Justice, Mercy and Fidelity*.

This *Epistle* of St. James therefore being written after St. Paul's *Epistles*, and so, very probably, with a Design to explain them where they had been misunderstood; it is reasonable to take for granted, that what St. James here plainly asserts, touching the necessity of good *Works* together with *Faith*, is the Sense of St. Paul, altho' we cou'd not easily bring St. Paul's Words to it. Especially if it be considered farther in the Third Place.

3. That tho' this *Epistle* of St. James had been never written; nay, tho' there had not been one plain Text in the whole Bible expressly asserting the Insufficiency of a mere Belief, or of an empty fruitless *Faith*; yet we could not understand those Passages of St. Paul, wherein he so much magnifies *Faith*, and decries *Works*, in any other Sense than what St. James here plainly teaches, without making those Passages in St. Paul to evacuate all the rest of the Bible, and to contradict the whole Design of the Gospel.

For there is never a Page, hardly a Verse in the whole Bible, wherein the Nature of that Covenant which God hath made with Mankind is spoken of, which doth not either in express Words, or by plain Consequence contradict and disapprove that wild Notion of being saved only by a bare Belief, tho' we take no care to lead our Lives suitable to our Belief.

Now this is the Method that we observe in the Reading of other Books; we consider the Scope and Design of the whole, and judge of the Sense of particular Passages with Reference to that: And if there be any single Passage which we apprehend not the meaning of, or which, at the first Reading, seems to have another Meaning than is agreeable to the Author's main Design, we build nothing upon such a Passage, but wait a while to see if the Author will not elsewhere explain himself: And if

he does not, and if at last we can't discern how that Passage can, without somewhat straining the Words, be reconcil'd with others; we conclude however, and take for granted, that the Author (if he appears to be a Person of Judgment) is consistent with himself, and consequently that in that Passage, however the Words of it may sound, he did not mean to thwart and contradict all the rest of his Book.

And this is the Case here; for the Design of our Saviour's coming into the World was to make Men Holy; all that he did, and taught, and suffer'd, had a tendency to effect this Design; and his whole Gospel is in a manner made up of Precepts, and Exhortations, and Encouragements to Godliness and Virtue, and of severe Threatnings against all manner of Sin. [Rom. i. 18. *The Wrath of God is therein reveal'd from Heaven, against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness*: these things are plain and undeniable; this is manifestly the Scope and Design of the whole Bible: And therefore altho' some few Passages in St. Paul's Writings shou'd in their most obvious meaning, seem to imply the contrary to this; it wou'd be reasonable however, to believe and assert the indispensable Necessity of an Holy Life, together with an Orthodox Belief, rather than upon them alone to ground the Doctrine, which, if true, wou'd plainly evacuate all the rest of the Bible, and perfectly thwart and contradict the whole Design of the Gospel.

And this I think a sure Ground for them to go upon who have not leisure to study the point, or who after all their study, are not able clearly to discern how these two *Apostles* may be fairly reconcil'd in their seemingly contradictory Assertions; one saying, *That we are justify'd by Faith*, and the other, *That we are justify'd by Works, and not by Faith only*;

Which Difference nevertheless I believe it is not so hard a Matter to reconcile, as at the first sight it may appear to be; the seeming Contrariety between them lying, as I suppose, only in their using in different Senses, the Words *Justify*, *Faith*, and *Works*: Every one of which Words is capable of, and is very often in Scripture us'd in different Senses. For,

I. As to the Word *Justify*, not to trouble you with the Etymology of it, which is but an uncertain way of knowing the common Acceptation of a Word; nor yet with the Sense which Heathen Writers have us'd the Word in, from whence we cannot with certainty collect in what Sense the Sacred Writers do use it; it may be sufficient to observe, That the most obvious and usual Signification thereof in Holy Scripture, is, to receive to Mercy, to absolve and acquit from former Transgressions. When God justifies a Man, it is by forgiving him his Trespases, and accepting, esteem-

ing and rewarding him as a Righteous Person; altho' he is not really and strictly such. And thus St. Paul himself seems to expound the Word, in Rom. 3: 25. *Being justify'd freely by his Grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a propitiation thro' Faith in his Blood, so declare his Righteousness for the Remission of Sins that are past, through the forbearance of God.* In which Text, being justify'd, and having our Sins remitted, seem'd to be us'd as Terms of the same Signification. And the Psalmist, meaning to describe the Blessedness of a justify'd Person, thus expresses it; *Blessed are they whose Iniquities are forgiven, and whose Sins are cover'd.* (Psal. xxxii. 1, 2.) *Blessed is the Man to whom the Lord will not impute Sin.* Rom. iv. 5, 6, 7, 8.) And indeed this is all the Justification that Sinful Men (and such all Men are) are capable of; For being in truth Sinners, they can't by a Just God, be acquitted as Innocent: They can therefore be justify'd no other way, but by having their Sins forgiven them, and by being receiv'd to Mercy; for if God should enter into strict Judgment with us, no Man living could be justify'd in his Sight, as the Psalmist says, (Psal. cxlii. 2.)

To justify therefore, in the common Scriptural Notion of it is, to absolve from Guilt, to discharge from Punishment, and accordingly it is frequently in Scripture oppos'd to Condemnation. *It is God that justifyeth,* says the Apostle, *what is he that Condemneth?* (Rom. viii. 33, 34.) And in another place, *Being justify'd by his Blood, we shall be saved from Wrath, through him.* (Rom. v. 9.)

Now taking the Word in this Sense, there is a *two fold Justification.*

First, When we take upon us the Profession of the Christian Religion in Baptism; for then our past Sins are forgiven us, then we are receiv'd into a Covenant of Grace and Pardon.

But this is not a full Justification; for our Sins are not then clearly pardon'd and forgiven, because they may, after this be still imputed to us; and so they will be, in case we afterwards do either in Profession or in Works deny that Faith, which we then take upon us. Our *Second* therefore, and our complete and final Justification is not till the great Day of Judgment, when God will for ever acquit from the Guilt, and free from the Punishment of all their past Sins, all those who continu'd faithful to that Covenant, which they enter'd into with God at their Baptism.

Supposing therefore at present that St. Paul and St. James do by *Faith* and *Works* both mean the same things: Yet if they do not both speak of the same Justification; if St. Paul, when he speaks of *Justification by Faith*, means the *First Justification*, which is dispensed to us in Baptism; and St. James, when he affirms, that *we are justify'd by Works, and not by Faith only*, means the *Second and Final Justification* at the last day; there is plainly no manner of Contrariety between them. For it may be true, that in order to our being admitted into the Covenant of Justification and Pardon nothing more may be required, but only that we firmly believe and embrace the Christian Religion; and accordingly we may observe, that as a previous Disposition to Baptism nothing else seems to be requir'd, but only that we should believe the Gospel, and in Profession renounce our

former that, according to that of St. Philip to the Eunuch, Acts viii. 37. *If thou believest with all thine Heart, thou mayst be baptiz'd;*) and yet it may be true too, that our being put into a justify'd state by Baptism, will in the event be no advantage to us, but rather only increase our Condemnation, unless afterwards we continue true and faithful to that Profession which we then take upon us, and are careful to perform our part of that Covenant which we then enter into with God. Now, I say, this last seems to be what St. James affirms, and the first all that St. Paul teaches, at least in many of those Places, where he says we are justify'd by Faith.

For that by the Justification which St. James speaks of, when he says *We are justify'd by Works*, and not by Faith only, he means our Final Justification at the great Day, upon which that Salvation will immediately be bestow'd upon us, which at our Baptism was only promis'd and assur'd to us upon certain Conditions, is evident, by his using Justification and Salvation, in this Dispute, as Terms equivalent. For thus he expresses the Doctrine of the Text, in the 14th Verse, where he first begins to handle the Subject; *What doth it profit, my Brethren, if a Man say he hath Faith and have not Works? can Faith save him?* It is plain, that he means the same thing there by being sav'd, that does in the Text and other Verses of this Chapter, by being justify'd; and consequently that by Justification, in this Discourse of his concerning Faith and Works, he means that Final Justification, upon which Salvation is immediately consequent.

And on the other side, that St. Paul in very many at least, if not in all those Places wherein he attributes Justification to Faith only without Works, means therefore only our first Justification, that is, our being admitted into the Covenant of Grace, and being put into a justify'd state by Baptism, will, I suppose, be no less evident, if these two things be consider'd.

1. That in many places he speaks of Justification as a thing past, which he could not do if he had meant the same thing by Justification that St. James does. For thus writing to the *Corinthians*, he says, 1 Cor. vi. 11, *Ye are, or ye have been justify'd in the Name of the Lord Jesus:* And Rom. vi. 1. speaking of himself and other Christians that were then living, and consequently not finally justify'd in St. James's Use of the Word, he says, that being justify'd by Faith they had Peace with God. And upon this he grounds their Hope that they should also, if they continu'd in Faith, be finally justify'd by God at the last Day, ver. 9. *For if while we were Sinners Christ dy'd for us, much more then, being now justify'd by his Blood, we shall be sav'd from Wrath thro' him.*

2. It may be also further observ'd, That in many places he expressly joyns Justification with Baptism, as an Effect or Concomitant of it; as in Tit. iii. 5, 7. *Not by Works of Righteousness which we have done, but according to his Mercy he sav'd us by the washing of Regeneration, and renewing of the Holy Ghost, — that being justify'd by his Grace, we shou'd be made Heirs according to the Hope of Eternal Life;* and in 1 Cor. vi. 11. *Such were some of you; but ye are wash'd, but ye are sanctify'd, but ye are justify'd;* they were justify'd, it seems, at the same time that they were wash'd, that is, at their Baptism, when they openly and solemnly re-
nounc'd

(9)
would those wicked Works which they had formerly liv'd in, and rest upon them the Profession of the Christian Faith.

Now therefore, if this be granted, which seems to be very probable, That St. Paul generally means this by *Justification*, (*viz.* only our being admitted into a State of Grace and Favour with God, at our Baptism, in which State if we continue by persevering in Faith and Obedience, we shall at last be justify'd and acquitted finally in the great Judgment;) it will be easy to understand all those Places wherein he attributes this to Faith only, in a sense very agreeable to the Doctrine which St. James here teaches; it will be easy then to understand what St. Paul means, Rom. iv. 5. where he says, That God *justifies the Ungodly*; then, I say, that Passage which hath been thought the strongest, will appear to be no Objection at all against St. James's Doctrine; the meaning thereof being only this, That the Grace of Christ Jesus is so large, as that he do's not refuse even the vilest and greatest Sinners, but readily accepts them to Favour, upon their Belief of the Gospel, and closing with the Terms of it: And there will be then no difficulty at all in understanding how Abraham was justify'd by Faith only, according to St. Paul, and how he was justify'd by Works, that is, not by Faith only, as St. James expressly affirms he was, at the 21st Verse of this Chapter. For the Case was thus: Upon his giving a full and hearty Assent to the Truth of the Divine Promises, he was immediately receiv'd into God's Favour and Acceptance, even before the Sincerity of his Faith has been actually try'd by his Obedience: Abraham believed God, and it was counted to him for Righteousness, Rom. iv. 3. so that he was then in a justify'd state: And yet, if after this he had declin'd to leave his Country and his Father's House, or even to sacrifice his Son at God's Command, he wou'd by this Disobedience have fall'n from that state of Divine Favour, and not have been finally justify'd by God; but then all his former (as well as his later sins, which had been once remitted to him, with a temporary and conditional Remission, upon his first entring into the Covenant of Grace, by Faith, (by virtue of which Remission, he was, while he continu'd in the Covenant, a justify'd Person) wou'd nevertheless have been imputed to him, and he condemn'd for them, if he had afterwards swerv'd from his Obedience.

In short therefore, the Justification which St. Paul generally speaks of, is that whereby we are made Heirs of Salvation, as he himself explains it, in the afore-cited Text Tit. iii. 7. *That being justify'd by Grace we shou'd be made Heirs, according to the Hope of eternal Life*: but the Justification which St. James speaks of, is that by which we are actually admitted into the Possession of this Inheritance. And therefore, tho' in order to the first Justification nothing more be necessary but only that we close with, and accept of those Terms of Reconciliation, which God offers to us: Yet in order to the Second Justification, it is moreover necessary, that we shou'd make good that Covenant which we before entred into; or else, tho' we are already justify'd in St. Paul's Sense, that is, are now already by our embracing and believing and professing the Gospel, in such a Capacity and Likelihood of obtaining eternal Life, as an Heir is of enjoying his Father's Estate; we shal' never be justify'd in St. James's Sense, that is, we

shall never actually possess and enjoy the Estate; but notwithstanding our present Heirship, shall at last be cast off, and disinherited for our Disobedience. And this Observation concerning the different Senses, wherein these two Apostles do sometimes use the Word justify, may, I suppose, be alone sufficient to reconcile them in most, if not in all those passages wherein they seem to differ. But, II. The Word Faith or Belief, which they do both use in treating of this Subject, is likewise a Word capable of, and frequently in Scripture us'd in different Senses; and I believe it may easily be made appear, that in those Places wherein St. Paul attributes so much to Faith, wherein he is thought to declare that that is the only Condition of our final Justification, and admittance into the Promis'd Inheritance, he means quite another thing by Faith than St. James does, when he says that that alone is not sufficient, even all that St. James means by Faith and Works too. I will not trouble you now with all the significations, in which the Word Faith or Belief is us'd in Holy Scripture; but shall take notice only of two, which I suppose most applicable to the case in hand.

1. The First Sense of it which I shall take notice of, is that which indeed is the most obvious and proper meaning of the Word; that is, when by Faith is meant, *An assent of the Mind to the Truth of some Reveald Proposition*. And in this Sense St. James uses the Word: By that Faith, which being without Works, he says, is not sufficient to justify or save us, he plainly means nothing more than only a Belief of those Truths, which are reveal'd in the Gospel. And the Case that he puts, is this, That a Man believes there is a God, and that those things which he has reveal'd are true, and that all his Promises and Threatnings shall be made good, but nevertheless takes no care to live well; and in this case he says, that such a Faith as this is an empty dead Faith, and that it will be of no real advantage to us, any more than it is to the Devils, who believe all these Truths as firmly as we can do, but without any Benefit to themselves, because the Promises being not made to them, they are not thereby incited to the doing of good. But the Promises are made to us, and therefore it can hardly be conceived, it is scarcely to be supposed that any Man that firmly believes all the Truths of the Gospel, and considers his own Interest therein, should nevertheless allow himself in a wicked Life. Faith is naturally such an active, lively, and working Principle, that it can hardly fail to shew it self by its Effects:

2. And for this Reason, Secondly, the word Faith, which most properly signifies nothing but the Cause or Principle, is oftentimes in Scripture put to signify both the Cause and the Effect too, that is, both a Belief of the Gospel Truths, and also a Life led answerably to such a Belief.

And in this large and comprehensive sense 'tis clearly evident St. Paul does use the word in divers places, and especially in those Epistles where he treats of Justification by Faith, as may appear from his oftentimes using other Words and Phrases instead of the single word Faith. For what he sometimes calls Faith, he at other times in those same Epistles, calls *the Law of Faith, and the Obedience of Faith*, (Rom. iii. 27. i. 5. xvi. 26. And in Rom. x. 16. he most clearly explains his own meaning to be, to include and comprehend Obedience in the word Faith, whenever he attri-

tributes so much to Faith: But they have not all obeyed the Gospel, for *Isaiah* saith, Lord, who hath believ'd our Report? In which words the same thing is plainly meant by obeying the Gospel, and believing the Report of the Preachers of it; from whence it clearly appears, That the Faith or Belief which he so much magnifies in that Epistle, is not an idle, ineffectual Belief, but such a Faith as makes Men to be obedient.

Forasmuch therefore as the Faith which *St. Paul* speaks of, when he says we are justify'd by Faith, includes in it all that *St. James* means by Faith and Works too; it is plain, That tho' we suppose that they do both use the word justify always in the same sense, there is not, however, any Contrariety in their Doctrines, altho' one says that *we are justify'd by Faith*, and the other, that *we are justify'd by Works and not by Faith only*. But 3. There is also an ambiguity in the word *Works*; and it is not improbable, (nay, I suppose I shall make it very plain) that these two Apostles *St. Paul* and *St. Jam.* in their several Discourses upon the Subject of *Justification*, do likewise use this Word in very different Senses; and that *St. Paul*, when he excludes *Works*, do's not mean the same by *Works* that *St. James* do's, when he affirms that we are justify'd by *Works*, and not by *Faith* only. And if *St. James* by *Works*, when he affirms them to be necessary together with *Faith*, means those *Works* of Piety, Justice and Charity, and other Moral Duties which are required in the Gospel; as to any one that reads the former part of the Chapter it will be evident that he do's; and on the other side, if *St. Paul*, when he excludes *Works*, means by *Works* only, either those materially good *Works*, which Men might do without the Grace of the Gospel, or the Merit of good *Works*, or else those Ritual Observances which were requir'd by the Ceremonial Law of *Moses*; then, tho' their *Words* and Expressions be different, yet their Sense may be the very same. Now concerning this place in *St. James*, I think there can be no Dispute; he plainly takes both *Faith* and *Works* in the most proper and usual acceptation of the words: By *Faith*, when he affirms that *Faith* alone is not sufficient, he plainly means a meer Belief of the Truths of the Gospel; and by *Works*, when he affirms that they are necessary together with *Faith*, he plainly means such a sort of Life and Conversation, as the Belief of the Gospel Truths is naturally apt to produce, a Conversation becoming the Gospel of Christ: And both these he affirms to be necessary, in order to our final Justification at the last day. And on the other side, *St. Paul*, if at any time he speaks of the same Justification that *St. James* do's, means, by *Faith*, when he says we are justify'd by that only, all that *St. James* means by *Faith* and *Works* too (as hath been shewn already) and by *Works*, when he says we are justify'd by *Works*, he means only, either the Merit of good *Works*, or such *Works* as might be done by unregenerate Men without the Grace of the Gospel, or else the Ritual Observances of the *Mosaic* Law. And that he uses the *Words* in these Senses, and do's not mean to exclude from being a condition of our final Justification that hearty Obedience to the Precepts of the Gospel, which a firm Belief of the Truths of it is naturally apt to produce, will further appear if these two things be considered: 1. The occasion and design of those Discourses of *St. Paul*, wherein Faith is so much magnified, and *Works* are set so light by: And

And, 2. The several Cautions that are here and there intermix'd in those Discourses, as it were on purpose to prevent our mistaking his meaning, and thinking that we may be sav'd by Faith alone, without a good Life.

1. We may consider the Occasion and Design of those Discourses, of *St. Paul*, wherein Faith is so much magnify'd, and Works are set so light by, and which consequently do seem most to contradict the Doctrine here taught by *St. James*. And I premise this first of all; That none of *St. Paul's* Epistles seem to have been written as if they were intended to comprehend the whole Christian Religion; they rather suppose Christianity already planted in those Places, to which his Epistles are directed. It was not consequently his Intention, in every Epistle that he wrote, to reach all the Principles of the Doctrine of Christ, and so lay again the foundation of Repentance from dead Works; and of Faith towards God; Heb. vi. 1. for all this had been done before; those same Apostles, by whose Ministry they had been converted and baptiz'd, having also then, (according to the Commission given them by Christ) taught them to observe all things whatsoever our Lord had commanded. As such therefore the Apostle consider'd the Persons to whom he wrote, viz. as true Disciples of Christ, as Persons that had before been taught to obey as believe the Gospel; and so had no fear upon him, that by his using the Word Faith or Works in an uncommon Sense (and yet in such a Sense as the Controversy he was handling led him to use them in) they to whom he wrote, wou'd ever be in danger of embracing an Opinion so contrary to the first Principles of the Christian Religion, as it plainly was, to think that they might be saved only by believing, without obeying the Gospel. The main design then I say, of most of *St. Paul's* Epistles, I mean of the Controversial Parts of them, seems to be to furnish the Christians to whom he wrote, with Answers to those Objections, which the Enemies to Christianity, among whom they liv'd, did make against it. And most of the Churches to which these Epistles were directed, were made up chiefly of *Gentile Converts*, with whom nevertheless, there were some *Jewish Converts* also intermix'd; but the far greatest part of the Inhabitants of those places were profess'd *Jews* or *Gentiles*, who, tho' both zealous, each for their own way, and against each other, yet readily joyn'd their Forces together as against a common Enemy, to hinder the growth and spreading of Christianity. So that *St. Paul* had three sorts of Adversaries to deal with, viz. the *Gentiles*, the *Jews*, and the *Joining Christians*. The *Gentiles*; who had been long bred up under the Institution of their Philosophers, and by their good and wholsom Precepts of Morality, were in a good readiness and disposition to embrace the Gospel; which, in general, commanded little more than they were taught before their own Philosophers, only requiring a stricter and more perfect observance of those Rules, and adding new Motives and Encouragements to it, from the plain Revelation of a future state of Rewards and Punishments, of which, before the coming of Christ, Men had but an obscure Notion, and very slender Assurance. The main Objection therefore which these had to make against *St. Paul*, was, that he took (as they thought) a great deal of pains to little purpose, in going about to establish a new Belief, and a new Profession of Religion among them, seeing that

al to practice they had been taught all the same things in substance by their own Philo-
 sophers ; so that consequently they thought, he might have spared his labour. They
 were of the mind of our Modern Deists, That Natural Religion was so good and per-
 fect, that it needed no Revelation to improve it. Against these therefore the Apostle
 proves the necessity of the Christian Dispensation, and of Faith in Christ : Because tho'
 Men had been taught well before, they had never practised as they had been taught ;
 that by reason of the weakness of humane Nature, they had never liv'd up to what
 they knew was their Duty ; that therefore no Man was or could be justified in God's
 sight, by the Law of Nature, or the first Covenant made with Mankind, which requir'd
 strict and unfinning Obedience ; that consequently it was necessary to believe in
 Christ, and to enter into that more gracious Covenant, which he by his Blood had made,
 between God and us, whereby he had encouraged good Works with better Promises,
 and offer'd to afford us divine strength and succour to assist our Endeavours ; by which
 Covenant of Grace in Christ (tho' indeed we were still oblig'd to the same Duties which
 the Law of Nature had laid upon us) we might be justified, which by the other we
 could not be ; because it requir'd strict and unfinning Obedience, whereas this made
 allowance for the weakness of Humane Nature, and left room for Repentance, if at any
 time through carelessness or surprize we should come short of our Duty. And to shew
 the advantage of this Covenant made by Christ, and the impossibility of being justify'd
 any other way, than by having our Sins remitted to us through Faith in his Blood,
 seems to have been mainly designed by the Apostle in the former part of his Epistle to
 the Romans. Now the first Covenant made with Mankind being indeed a Covenant of
 Works, without Grace, therefore in opposition to, and to distinguish this from that, he
 with good Reason, calls this, sometimes Grace, sometimes the Law of Faith, sometimes
 the preaching of Faith, and sometimes barely Faith ; which he says is the only way by
 which it is possible for us to be justified, because our Nature is so corrupt and dege-
 nerate, that we cannot perform perfect and unfinning Obedience. But, 2. The Jews
 were also as conceited of themselves as the Gentiles, and as unwilling to accept of the
 Covenant made by Christ, because they trusted to be saved by the Observation of the
 Law of Moses. And therefore the Apostle likewise, against these, endeavour'd to shew
 that they were Sinners as well as the Gentiles, and stood in as much need of a Saviour
 as they. And this he does in the four or five first Chapters of his Epistle to the Romans ;
 in some Passages of which (especially in the first and second Chapters) he seems to
 have a peculiar Respect to the Gentiles ; and in other places to the Jews more especial-
 ly, and in some to both of them. And the sum of this Argument is this ; That since
 all, both Jews and Gentiles had sinned, and come short of the Glory of God, it was
 therefore necessary that a Redeemer should come, to make atonement for their past
 Sins, and to establish a new Covenant between God and Men ; which he calls Faith,
 or the Law of Faith, to distinguish it from the Law of Moses, which was truly a Law
 of Works ; and by this Covenant of Grace or Faith in Christ, which was open and
 free for all to enter into, both Jews and Gentiles, he says, might be justify'd, which
 they could not either of them be by the Law of Works, nor the Jews any more than
 the Gentiles by the Ceremonial Law of Moses ; that being never design'd by God as a
 Condition of Justification, as having only temporal Rewards and Punishments annex'd
 to it. Seeing therefore the Jews as well as the Gentiles had broken the first Law gi-
 ven to Mankind, which requir'd unfinning Obedience, he says there was no means of
 Justification now left for either of them, but by Faith in Christ, that is, by coming
 into that New Covenant which Christ had established by his Death, and offer'd to us
 in the Gospel. But, 3. Besides these two, the Apostle had also a third sort of Adver-
 saries to deal with, which did cost him as much trouble as either of the former ; and
 they were some who being born and bred Jews, had been converted by Christianity by
 the Preaching of the apostles, but nevertheless still retained such a great Likeing and
 Veneration for Moses and his Law, that they thought they were yet bound to observe
 it as much as ever ; and not only so, but they would fain have forced the same upon
 the Gentiles too, telling them that notwithstanding Christ, they were bound to be cir-
 cumcised as the Jews were, and to keep the Law of Moses, and that (otherwise they
 could not be saved. Against these therefore, the Apostle proves at large, especially
 in his Epistle to the Galatians, that the Law given by Moses was never design'd to

might be Gentile, nor the Jew, and yet any larger than all the coming of Christ; that Law was, to the Jews, besides, only a School-master to bring them into Christ; but it is a propitiation and discipline to receive his more pure and a more fully Doctrine; that therefore now, after the Revelation and preaching of the Gospel, that Law was of no further use: and after the Faith came, *Typical*, that is, after the Gospel is preached, we are no longer under a School-master, Galat. iii. 25. That the Ceremonial Law was made up only of Types and Shadows, whereof Christ was the Substance, and that therefore the Substance being now come, they were of no use; that the Ceremonial Law was given only to exercise the Jewish Nation for a time, and was then to give way to a better Law, the Law of Faith or Evangelical Obedience; that Abraham himself was justified by the same means and method which is now propounded in the Gospel, by viz. by a lively Faith in the Promises of God working in him a ready Obedience to what never God required of him; and that he was thus justified before he was circumcised, and therefore to might they be too, without Circumcision, and without other Ritual Observances.

In the management of which dispute with these Judaizing Christians, the Apostle calls the Christian Religion, as oppos'd to the Jewish, by the word Faith, to distinguish it from the Observation of *Moses's Law*, which was call'd Works, or the Works of the Law. And using the word in this sense, he says, We are justify'd by Faith, and by Faith only, that is, by the Faith and Obedience of the Gospel; and that there is no need at all of Works, that is, of such Works as were enjoy'd by the Ceremonial Law, which they laid such great Stress upon; for thus he often explains himself, expressly calling those Works which he rejects, the Works of the Law, thereby plainly distinguishing them from the Works of Evangelical Obedience, and clearly intimating that it was not his intention to exclude these, tho' he did those. Thus the Apostle manag'd the Controversy he was engag'd in with these three Adversaries: And that his main Design was to oppose one or other of them in all those Places wherein those Passages are found which so much magnifie Faith, and vilifie Works (which are especially the Epistles to the Romans and Galatians) will, I suppose, readily appear to any one that shall attentively read them over; and I think it will be impossible to make out the Context, or to shew how those places do at all tend to the carrying on these Designs, if we take the words Faith and Works in any other Sense than I have before said *St. Paul* does use them in. But, Secondly, That the Apostle *St. Paul* did not intend to exclude such good Works as *St. James* here requires (*viz.* Obedience to the Precepts of the Gospel) from being necessary to our final Justification at the great day, will yet further and more plainly appear, if in reading over those Epistles, we do but observe the several Cautions that are here and there intermix'd, as it were on purpose to prevent our putting such an Interpretation upon his Words. And first in the Epistle to the Romans, in Chap. ii. Ver. 6. he tells us plainly, that *God will render to every Man according to his Works, Tribulation and Anguish upon every Soul of Man that doth evil; and Glory, Honour and Peace, to every Man that worketh good*: Which Passage would be very oddly put in, in a Discourse wherein he was proving the sufficiency of Faith alone for Justification, if thereby he had meant such a Faith as might be without good Works.

But in the 13th Verse of that Chapter he contradicts that Opinion most expressly: *Not the Hearers of the Law, says he, shall be just before God, but the Doers of the Law shall be justify'd*. It seems then that *St. Paul's* Justification by Faith only, was not a Justification without

Works; the Faith that he there speaks of, must needs therefore be such a Faith as includes Works in it; *The Deeds of the Law shall be justified.* And so again, Chap. iii. v. 21. after he had said that both Circumcision and Uncircumcision must be justify'd by Faith; and that they could not be justify'd any other way; that they might not take Faith in such a narrow sense as to exclude good Works, he adds, *Do we then make void the Law through Faith? God forbid; Yea, we establish the Law.* And to the same purpose again, Chap. vi. Ver. 1. *What shall we say then? shall we continue in Sin that Grace may abound? God forbid. How shall we that are dead to Sin live any longer therein? And again, Ver. 15. What then? shall we sin, because we are not under the Law, but under Grace? God forbid.* And lastly, (to name no more) in the ninth Chapter of that Epistle, Ver. 1. when he was come to the Conclusion of this Controversy, having shewn at large the insufficiency of all other ways, and the absolute necessity of accepting the Gospel Truths, in order to Justification, he goes on to shew the Blessedness of those who believ'd in Christ, in these words: *There is therefore now no Condemnation to them which are in Christ Jesus:* But then, lest they should mistake him, and think that a bare Belief in Christ, or the profession of his Religion only, was enough to entitle them to this Blessedness, he adds, *who walk not after the flesh, but after the Spirit.* The like Care he has also taken in his Epistle to the Galatians where he handles this Controversy again, with a special respect to the Jewish Law; where we may observe, that to prevent all Misunderstanding of what he had delivered touching the sufficiency of Faith without Works, he takes frequent occasion to declare his meaning to be, only to exclude the Works of the Law, not the obedience of the Gospel. Particularly in the two last Chapters he is very large in explaining what kind of Liberty he had been before pleading for; *Stand fast therefore,* says he, *in the Liberty wherewith Christ has made us free, and be not entangled again with the Yoke of Bondage.* Galat. v. 1. And what Bondage he meant, appears in the next Verse. *Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing;* that is, if you still trust to be sav'd by your Jewish Observances, you disclaim and renounce the Covenant which Christ hath made for you, and so can expect no benefit from it; *Whoever of you,* says he, *are justify'd, that is, hope to be justify'd, by the Law ye are fallen from Grace. For we, through the Spirit, wait for the hope of Righteousness by Faith;* *Wt,* that is, *We Christians,* no less than you Jews, *do wait for the Hope of Righteousness,* that is, for a Reward of our Righteousness: But then it is not such a Righteousness as yours, a Righteousness consisting in the observation of Rites and Ceremonies, but thro' the Spirit, that is, by a Spiritual Righteousness; and 'tis by Faith, that is, 'tis such a Righteousness as is wrought in us by Faith, that is, by our Belief of the Gospel of Christ. For says he, Ver. 6. *in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith; not any Faith, but Faith which worketh by Love, or Faith which is made perfect by Love.* Which words he repeats again in Chap. vi. v. 15. only instead of Faith putting in another Word, not so ambiguous; *In Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision but a new Creature.* And the same Apostle in another parallel place, in another of